

Education in Tokugawa Japan by R. P. Dore. Berkeley and Los Angeles: University of California Press, 1965. 346 pp. \$6.00.

Japan's "miracle of modernization" in one generation after the Meiji Restoration of 1868 turns out to be, according to a study by a British sociologist, Dr. Ronald P. Dore, not quite so sudden a miracle. There were necessary preconditions for it, such as widespread education, says Dr. Dore, and to discover these we must go as far back as the 17th Century. In a scholarly work, based largely on Tokugawa educational documents, the author shows that in the two and one half centuries of the feudal regime (1600-1868) there was a substantial growth of systems of education until by the time of Perry's arrival many Japanese, commoners as well as samurai, were educated. There was probably, according to Ambassador E. O. Reischauer, a 30-40% literacy rate in 1850, which would be comparable to some of the contemporary European countries, and greater even than the newly developing nations of today.

The first Tokugawa Shogun, Ieyasu, exhorted his followers early in the 17th Century to develop the literary arts as well as the military arts. And as the period of peace progressed, his successors placed more and more emphasis on the literary arts in order to discourage warlike activities of the daimyo and samurai which might threaten the regime. Ieyasu saw in the moral emphasis of Chinese Sung Dynasty Confucianism a means of providing an ideological base for his government. It rationalized the feudal order and made duty to parents and loyalty to rulers the highest obligation. So the Tokugawa family patronized Confucian studies, subsidized the printing of books, built libraries and schools, and employed Confucian scholars as teachers and advisors. As the official state philosophy (almost a state re-

ligion), Confucianism gained a solid foothold and became the strongest intellectual and ethical force in Japan, with influence to this day.

Three distinct school systems, all based on a Confucian curriculum, came into existence: (1) the official leadership schools headed by the Confucian college in the capital, Edo (Tokyo), called the *Shoheiko*, for the Shogun's relatives and retainers, and including *fief schools (hanko)* modeled after it in nearly all the daimyo domains, (2) the *private academies (juku)* set up by a scholar for the instruction of a few disciples, mostly samurai, and (3) the *commoners' schools (terakoya)*, small private schools for the children of wealthier farmers and merchants. Dr. Dore devotes two-thirds of his book to the fief schools, one-third to the commoners' schools, but hardly a mention to the often influential academies of which there were some 1500 in 1873.

Fief Schools

By the early 18th Century each fief had its Confucian scholar (*jusha*) who served as administrator in the clan government, advisor to the daimyo, and teacher of the young samurai in the fief schools. These elite schools became well-organized; their curriculum was soon standardized, and by the end of the Tokugawa Period they numbered over 200, providing an education for most samurai youth above foot-soldier rank. They prepared sons of the daimyo and samurai for administrative posts in clan government or as scholars and teachers. As future clan leaders eldest sons of the upper samurai were required to attend and received free instruction; younger sons often had to pay tuition.

A typical fief school of the Yonezawa clan, founded in 1776, consisted of 4 acres of thatched one-story buildings, including a large lecture hall, a Confucian shrine, library, smaller medical school, offi-

ces, and a dormitory. It was headed by 3 to 4 Confucian teachers, assisted by 20 abler young samurai, aged 20-30, who lived in the school for a 3-year term, and studied part-time in preparation for advanced work in Edo. Each of them tutored individually younger day students, aged 6-14, early in the morning, and older students, 13 and up, later in the day. In the afternoon the latter as fledgling warriors went to nearby sheds for military training—fencing, archery, and horsemanship—again on an individual basis with a samurai tutor. The academic part was the most important; moral training in the virtues of loyalty, filial piety, justice, courage, benevolence would insure that the military skills were properly employed.

Instruction was thus personal discipleship rather than institutional membership. Students paid no fees, but each was expected to give formal personal presents to his teachers on entering his discipleship and at the end and beginning of each year. A student attended to age 20 or 30, though one clan required its samurai to attend all their lives, since the cultivation of literature and the way of the warriors was held to be a lifelong study.

The overwhelming purpose of Tokugawa education was to inculcate moral attitudes, not to acquire knowledge for practical use. To study was an absolute duty of every man in order to "pay back his debt to Heaven for having been born." It was also a particularistic duty towards his superior so that he could fulfil his proper function in society. This solid imbedding of education in the value system, sanctioned by religion and society explains in part the importance placed on education in Japan today. Tokugawa emphasis on morals training helps us understand the insistence of modern Japanese parents on systematic, didactic morals instruction in schools.

The curriculum was entirely in

Chinese, for both reading and writing—Japanese writing was considered effeminate. The favorite texts were the Four Books and Five Classics of Confucianism, and the major ethical and philosophical works of Sung Dynasty China, e.g. the Classic of Filial Piety. Anthologies of Chinese prose and poetry, military writings, law codes, and even medicine, science, mathematics and Jesuit writings in Chinese, were a part of the curriculum. When Western learning seeped into the country in the 19th Century, through Nagasaki and from the Dutch at first, it had to compete with the long-established Chinese studies. There was even official opposition to it. Innovation was only possible because of the curiosity and energy of individual samurai motivated perhaps by a humanitarian desire to improve medical knowledge or a patriotic concern for the military danger which faced the nation with the encroachment of foreign powers, or even a selfish desire to make a name for themselves as scholars in a new branch of study.

From 1800 on, Western studies were generally accepted. Learning came to have more of a utilitarian motive, the direct training of administrators. Up to this time the Confucian classics had sufficed to provide answers to all problems. Now Japan faced the advancing West, and far-sighted samurai realized that this problem could be solved only by mastering the techniques of the West. Lesser samurai, products of Western learning, finally received appointment towards the end of the Tokugawa Period, carried out reforms in their own fiefs, and eventually brought about the Meiji Restoration.

All this while education of the masses was either neglected or opposed as threatening the feudal status system. The extent of official concern was the occasional despatch of Confucian teachers to the villages to give "lecture-sermons" on the virtues of obedience, diligence, filial

piety, humility and loyalty. Since samurai values were generally accepted in all levels of society, it is assumed the commoners listened dutifully.

This was not satisfying, however. Merchants and farmers, growing affluent, demanded not only the traditional morals education of their samurai betters, but also a practical vocational training suited to the needs of the expanding commercial economy. In the 16th and 17th Centuries the Buddhist temples has been the only place where they had had an opportunity for formal education. Now, with the need for literacy in the towns, wealthy merchants subsidized the building of schools for their children. They were still called *terakoya* (literally "temple children's house") though they were not all in temples. Rapid expansion of these private schools for commoners began around 1800 and by 1868 an estimated 40% of the boys and 10% of the girls were in school for an average of 3 to 4 years. The teachers were priests, both Buddhist and Shinto, doctors, samurai, *ronin* (unemployed samurai), wealthy retired farmers and village headmen, and even women. The average school had 30 pupils under the tutelage of a single teacher, helped by his wife and a couple of senior pupils. Fees were modest and vague—an expression of gratitude for the teacher's benevolence, rather than a salary. In the country payments were mostly in kind, *sake* and foodstuffs; in the cities they were in money.

The curriculum of *terakoya* education, like that of the fief schools, was Confucian moralistic writings. Unlike them, however, the *terakoya* included also Buddhist homilies on benevolence, and practical subjects, such as letter writing and the use of the abacus which were anathema to the samurai with their contempt for business dealings.

Besides having a trained leadership, Japan entered the modern world with the great advantage of

a public more than a third of whom were literate. This made for more effective training later in the army, factory, or on the farm, where scientific agriculture was taught through the village agricultural associations. It also stimulated the people to achievement, a necessary precondition to the take-off in economic development. Literacy enabled the new Meiji government to communicate to the people, hence administer more effectively. This facility and the effect of a common Confucian culture and value system helped provide the unity necessary for nationhood. At the same time they helped produce the authoritarianism which led to militarism and disaster. The legacy of Tokugawa education thus fostered both economic growth and militaristic expansion.

In the realm of education the Tokugawa legacy gave Japan the traditions, the teachers, the buildings, and the attitudes which led to rapid growth of the modern educational system when it was launched in 1872. The new system was radically different; it was universal from the start, as opposed to the elitist, two-track feudal schools, and it taught science and vocational subjects as opposed to the Confucian classics. The Meiji leaders were able to accomplish this reform and in effect destroy some of the very educational traditions which had formed them because (1) they were far-sighted nationalists determined to mobilize all available talent for national goals, and (2) they had a paternalistic sense of responsibility toward the masses. The human investment in feudal days led to further, more intensive investment in Meiji times. As a result Japan had the first modern universal educational system and the first total literacy in Asia, and was the first to industrialize and become a great power. Her astounding postwar recovery is also attributable partially to her educational capital accumulated over the three

EAST WEST CENTER

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TEACHER INTERCHANGE PROGRAM for HIGH SCHOOL TEACHERS



THE EAST-WEST CENTER is an educational project of the U. S. Government in cooperation with the University of Hawaii. Its principal objective is to contribute to mutual understanding among the peoples of Asia, the Pacific area, and the United States.

Nature of Program

The Teacher Interchange Program for the 1965-1966 academic year provides opportunity for American high school teachers to broaden their knowledge of Asia, and Asian teachers to increase their understanding of the United States. Participants enroll for 11 to 14 months of graduate study at the University of Hawaii. Americans specialize in Asian language and area study and Asians specialize in English language, literature and American Studies. The two groups are brought together in a joint seminar, and in extracurricular activities which are organized for out-of-class interaction. Following the academic year in Hawaii, qualified American participants have a summer's field study experience in Japan. Asian teachers go to the U. S. Mainland.

This is a non-degree program leading to a certificate of "Residency in Asian Studies" awarded by the East-West Center.

Living Arrangements

Scholarship teachers are housed in Center residence halls with Americans and Asians as roommates, wherever possible. The Center does not provide a family allowance. Married students desiring to bring their families to Hawaii may, however, make their own arrangements to live off campus.

Admission Requirements

Candidates for admission must be in-service teachers with a college degree, under 40 and with a minimum of 4 years teaching experience. They may be curriculum coordinators or classroom teachers of social studies, humanities, or Asian languages (grades 7-12). They must be sponsored by their local school authorities, and be able to demonstrate potential for leadership in integrating Asian Studies into the curriculum of their schools on their return.

Scholarship Provisions

The East-West Center TIP scholarship provides the following: round-trip tickets to Hawaii and from Hawaii to Japan, board and room for 11 to 14 months, tuition, fees, books and accident and health insurance.

Curriculum and Credits

A minimum of 30 graduate semester credits in Asian Studies may be earned if desired. TIP is a flexible program permitting electives, in addition to the required courses each semester. An Asian language is recommended.

Application Deadline is April 15, 1965

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and one half centuries since Tokugawa.

This study of the history of Japanese education by a sociologist is a fresh approach and a thoroughly successful effort, marred by only a few minor faults. The illustrations are meager and unimaginative. The text refers to many of the nearly 300 fiefs by name, while on the only map in the book the reader is frustrated to find only 17 identified. The charts and tables are not sufficiently separated from the text. The American reader may be mildly puzzled by an occasional obscure Britishism, e.g. "Squeersism" (p. 103), and "numercacy" (p. 178). These do not prevent the book from being a distinguished contribution to our understanding of Japan's educational history and of her unique modernization process.

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the government, efforts to enforce regulations in private schools even for the purposes of improving educational standards have been impossible in many cases. For example, the government has for a long time been urging private colleges and universities to adopt selective admission practices which are currently in effect in public institutions, but as of this date such attempts have been of no avail. Similarly, the regulation, if not control, of enrollment in higher education which aims to gear human resource development to the manpower needs of the country, has been altogether futile. Thus the undesirable situation in higher education continues wherein there are excess graduates in business, education and the fine arts. At the same time there are critical shortages of graduates in agriculture science and technology who are critically needed for economic and social development.

This domination of secondary and

higher education by private schools is a problem that educational planning must tackle and help eliminate because educational planning cannot be complete and adequate if it does not include private education, which constitutes so large a sector of the system. There is reason to hope that bringing representatives of private schools into the planning effort may drive the wedge into long-standing lack of rapport between the government and the private schools. For the solution to this impasse is to face it squarely, not to skirt or avoid it. Since private education in the Philippines will remain a major segment of the country's educational scheme, no effort should be spared to bring their representatives into cooperative planning with the public school leaders.

There is still another important reason why long-range and overall planning for education in the Philippines is highly essential. The legitimate purpose and value of national planning is to integrate efforts relating to education and the adoption of a national plan of education which bears the approval and indorsement of all the departments of the government, particularly, the legislative and executive. It is hoped that this educational planning might arrest the propensity of the national lawmaking body, the Congress, to legislate on matters which should better be left to professional educators. One of the trends in congressional legislation has been the enactment of laws which have not been thoroughly thought out and which have not been recommended favorably by the education authorities. Many such bills run smack against long-standing educational traditions which have built up the stability of the country's educational system; others are calculated purely to serve local or regional interest and tend to subvert the national educational purpose. Among such laws are those which split provinces into two or

more school divisions without regard to size or geography; those converting general high schools into vocational schools for the sole purpose of transferring the burden of financial support from the province to the national government; those that establish new vocational schools without considering actual need; and those that convert vocational schools into colleges, and colleges into universities without a thorough study. The high-water mark of such legislative incursion into the domain of professional education was the passage of a law prescribing 24 units of Spanish as a requirement for graduation in an undergraduate course.

There is no question that legislators have the legal right to enact laws on all matters provided they are not violative of the Constitution. But at the same time, it is believed that if and when an overall national and long-range plan shall have been adopted with the concurrence of Congress itself, such a plan might serve to deter and discourage individual Senators and Congressmen from sponsoring and acting on legislation that does not conform with such plans.

The prevailing attitude of many members of the national legislature tends to indicate that instantaneous opposition would be aroused if any attempt were made to hamstring or tie their hands in the matter of proposing legislation in education. Furthermore one Congress cannot bind a subsequent Congress, so that an educational plan or program enacted during one legislative session may be completely ignored, if not revoked, in a subsequent session. Insofar as affecting the freedom of a legislator to sponsor educational bills, an educational plan or program even if well thought out and agreed upon by all concerned will have only persuasive value. But, it must be admitted, even such value is important and if only for that reason educational planning is justified.

duly disrupting the Keio English program. There also would be assurance that each faculty member would be exposed to new methods and the parent culture.

The English retraining program has been underway for one and one-half years. The first group of Keio English teachers has finished its work and has returned to Japan. The second group is currently completing its course work at the University of Hawaii. Already two-fifths of the Keio secondary school faculty has been exposed to the newer methods of English training in Hawaii. Their training includes credit courses in phonetics and phonemics, public speaking, composition, audio-visual media, and seminars devoted to new methods of language teaching, testing, and analyses. Non-credit courses are conducted at the University's English Language Institute. The language laboratory is used throughout the year to teach comprehension of spoken English and for oral drill, utilizing model tape recordings. Each participant completes approximately twenty teaching tapes to be taken back to Keio classrooms for immediate use. Each trainee learns how to operate recorders and how to use model tapes in front of classes of students. In addition, during the second year, each Keio student acts as an assistant director in one of the laboratory periods scheduled by the Speech Department. Outside of the classroom the teachers take field trips to give them the greatest possible opportunity to hear English spoken and to use their spoken English in real community situations. Each Keio teacher has as his dormitory roommate an English-speaking student chosen for his English language ability. This program is producing interest in other countries as well. Representatives from Korea's Hunkuk University, China's National Taiwan University and Taiwan Normal

University and Okinawan English teachers have joined in this project.

With the teaching side of the English retraining project well underway, research on the effectiveness of the program has been started. Dr. Carr envisions the following:

"As a development for the future, we hope to see collected at the University of Hawaii a body of knowledge and a fund of materials to be used for the purpose of teaching English to Japanese students, and most particularly spoken English. The research purpose is to provide a body of empirical knowledge as a basis for a contrastive analysis of the Japanese and English languages by means of a series of tests given annually over a period of years in Tokyo in the middle schools of the Keio complex. Although a number of theoretical analyses exist, no large-scale series of tests has ever been undertaken (as far as we know) under such favorable circumstances as in the Keio situation with the purpose of finding out exactly what the key points of difficulty are in the Japanese learner's problems with English. If it can be shown precisely where and when the difficulties arise, then a body of knowledge can be assembled for use in a center in Hawaii for the learning of English by native speakers of Japanese. Another product of these tests will be, over a period of years, an evaluation of the effectiveness of the English retraining program for the teachers in the secondary schools of Keio University. Tests to be administered include: (1) tests of aural perception and oral production in problem areas in phonology; (2) aural comprehension tests; (3) speaking tests; (4) reading comprehension tests; (5) writing tests . . ."

The Institute for Technical Interchange has completed or is completing several other teacher training projects in education which are equally important, but which of necessity can only be briefly described in this article:

Vocational Education, a four-month project conducted in Hawaii for shop teachers from Taiwan. This program is designed to train teachers who in turn will train semi-skilled or skilled workers for industry at the high school level and at The Taipei Institute of Technology.

Teacher Education and Elementary Curriculum Development, a three-month project carried on at the University of Hawaii for directors (principals) of Cambodian model elementary schools. These schools were built and developed in 14 provinces by USAID funds and are schools that will serve as demonstration centers for the up-grading of other schools.

Refresher Training for Teachers of Business Education, a four-month project held in Hawaii in order to improve Pacific island business teachers' skills. They are taught modern teaching methods in Business Education.

Refresher Training for Teachers of Commercial Sewing, a six-month project offered in Hawaii for Asian and Pacific teachers in the apparel trades, a new and growing industry, especially in the Pacific. Through the improvement of skills and modern methods, higher standards of garments will result which will contribute substantially to island economies.

TESL: Trust Territory, a one-month workshop in the teaching of English as a second language which is conducted in Saipan and Truk.

TESL: College of Guam, a one to two year project in Guam to assist the Speech Department of the College of Guam in improved English teaching methods.

It is hoped that through the program described in the preceding pages that the Institute for Technical Interchange will have accomplished its goal of improving understanding among people by helping persons of merit improve themselves and others.

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ning and the specific analyses of educational projects underway in the Philippines. Professor Koo is working on a book, *Economizing in Education for Development*, and Dr. Staley, an economist, is concerned with the relation of educational planning and the techniques of human resources development to over-all planning for economic, social, and political development.

Dr. Butts is giving special attention to the education of teachers, the process of educational exchange, and cross-cultural contacts; Dr. Hanna is studying the problems of nation building and the instrumental use of education to advance national purposes; Dr. Okatsu's research work involves the role of education in the developmental processes of nations; and, Dr. Thomas is seeking to develop key categories and concepts in a theory of "Education as an Instrument of National Development."

Drs. Clopton and Ou are collaborating on the translation and annotation of lectures delivered in Peking by John Dewey in 1921, and on an assessment of Dewey's influence on recent Chinese thought. Dr. Saiyidain completed two books while in residence at the Center in 1963-64: *The Humanist Tradition in India Educational Thought and Universities and the Life of the Mind*.

Education in Southeast Asian countries, Japan, and China are the respective research interests of Professor Chen and Drs. Cho, Lin, and Tsang. Dr. Gordon is concerned with the social systems of education and the kind of environment which is most suited for achieving the goals of education. Dr. Ala-ilima is interested in the preparation of a curriculum resource unit on economic development for use in the intermediate schools of Western Samoa.

Education has been, and will continue to be, one of the special concerns of the Institute's Exchange of

Persons Programs which, in addition to the Senior Specialists Program, include the International Development Fellowships Program, seminars, and conferences. IDF is a cooperative program of the Center's Institute of Advanced Projects and Institute for Student Interchange. A limited number of graduate study fellowships are granted annually for doctoral and post-doctoral degree and non-degree studies and research at universities in the United States, at the Center, and in Asia. To date, four Fellowships (of a total of 28) have been awarded for study and research in programs related to education. Basic to the Fellowship Program are the Seminars in International Development, conducted at the Institute of Advanced Projects each summer, where Fellows work with each other and senior professional persons in related fields.

Specific seminar topics are chosen each year, focusing on the practical applications of the social and behavioral sciences to the problems of modernization and development. Last summer, Professors Daniel Lerner of the Massachusetts Institute of Technology and Wilbur Schramm of Stanford led discussions on "Communications and Innovation in Development Policy." Late this summer (August 16-September 3, 1965), Dr. Cole Brembeck, Director, Institute for International Studies in Education, Michigan State University, and Continuing Consultant to the Institute of Advanced Projects, will direct a seminar on educational planning, "Cultural Factors in Human Learning and Educational Planning." The seminar participants will discuss this critical problem of development and social change from an interdisciplinary point of view and from the viewpoints of both theory and practice.

Included in plans for the Senior Specialists Program for 1965-66, is the formation of an international group of anthropologists, psychia-

trists, psychologists, and sociologists for collaboration on studies of the problems of mental health in changing societies. Next year's group of scholars in residence will also include those involved in research in the areas of economics, education, industrial relations, politics, and public administration.

A growing emphasis of the Program is based on a realization of the need for a new approach to international education. The term "international education" is currently used to describe the process whereby students and scholars travel from one country to another to study, teach, or conduct research. This is, however, only one of several possible ways to view international education. The movement of individuals across national boundaries to study or teach within the educational system of a country other than their own is, after all, "international" only because the individuals themselves physically cross a national boundary. Discussion, research, and experimentation is needed to introduce an international perspective into the undergraduate curriculum; to draw further upon the knowledge and values of the world's various cultures for the teaching of specific courses. Present plans call for the assembling of Senior Specialists to work on this subject and investigations are underway to determine the feasibility of holding a conference to bring together the several advocates of this new approach to international education.

It is through continued interchange—on a person-to-person basis while here at the Center, through the exchange of correspondence and published materials after leaving the Center, and by encouraging working relationships with professional associations in Asia and the United States—that efforts are being made to strengthen the community of scholars within the geographic area served by the East-West Center.

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ophies. For example, when asked what they would do if they had unlimited funds, the Americans chose travel while the Asians chose study and reflection. Americans were surprised to discover that the Asians were very permissive in child-rearing practices during infancy, whereas the Asian students considered American practices to be very strongly disciplined. The Asians looked on American punctuality as an unnecessary fetish. But in general, the attitudes across national boundaries proved strikingly similar. One goal of the East-West Center, the exchange of ideas and values in order to contribute to mutual understandings among the peoples of Asia and America was realized within the structure of this course. However, the exchanges were restricted at times by the language or communication proficiency of both groups and by the differences in the social sciences preparation of the students in the fields of sociology, psychology, and Asian and American History. Perhaps in time there will be less personal and nationalistic exchange of ideas and a more dispassionate and objective exchange.

Two semesters at the University of Hawaii culminated in a field study—the Asians on a tour of the mainland of the United States and a six-week summer school in linguistics at Georgetown University and the Americans on a field study trip to Japan called the “Workshop in International Education.”

After final examinations at the University of Hawaii the American group (of which the author was a part) left for Tokyo. The group was led by Dr. David Kornhauser of the Asian Studies Program. We arrived in Tokyo and were housed for three days in a western-style hotel on The Ginza, Tokyo's Broadway. Here, we were thrown into the incredibly fast-paced life of Tokyo.

After three days of sight-seeing and shopping, we moved on to the native “ryokan” or Japanese inn in Aomori City, Aomori Prefecture which is located in northern Japan. The next two weeks were spent visiting a variety of schools throughout the prefecture—city and rural schools, public and private schools, all levels of education from elementary schools to Hirosaki University. A school visit invariably started with a welcome ritual of ten to fifteen minutes by the principal of the school. A charming custom was the serving of tea at every school. After observing classrooms for about thirty minutes, seminars for the faculty, Americans, and the students were held. Because things Hawaiian are the rage in Japan, students asked many questions about the new state. As a second generation American of Japanese ancestry I evoked wonderment amongst the Japanese as did Sister Andre Nilles, a Catholic teacher in our group, who created curiosity in her nun's habit. Japanese students of all ages wanted to know more about American students and their activities. Japanese teachers showed concern about problems of curriculum, teacher welfare, and college entrance examinations. The secondary schools were especially overcrowded and most of the teaching techniques observed were of the didactic and lecture type. However, modern language laboratories were widely used in the teaching of English as a second language. In some of the elementary schools, dramatizations, panel discussions, group planning, and outdoor experiments were observed.

Afternoons were spent visiting the fishing villages of Ajisagawa and Kominato, an apple orchard in Kuroishi, the castle town of Hirosaki, the industrial center of Hachinohe, the spa of Asamushi and the National Park at Lake Towada in the Iwaki mountains.

After our stay in Aomori we crossed the straits to Hakodate in Hokkaido, then by train to Sapporo City which served as our home “base” for the next two weeks. Our arrival and welcome at Sapporo City at night was spectacular because TV cameras were on hand to record our confusion for the nation to view.

Sapporo City, established in 1871 was modelled after an American plan and is a modern urban city with a population of 500,000. In addition to visiting schools which ranged from elementary to Hokkaido University, we visited the leading industries—the Sapporo Beer Brewery, the Snow Brand (Japan's largest dairy products) factory, a sheep ranch, and a coal mining factory. We also had a delightful experience in a modern spa resort. Knowing that Hokkaido is the home of the Ainus, the aborigines of Japan, we spent the Fourth of July riding out to Shiraoe, an Ainu fishing village. We saw one elderly gentleman dressed in native Ainu clothing and rows of souvenir concessions for the domestic tourist trade.

Completion of Program

The final phase of the field study in Japan was two weeks of study at International Christian University (ICU) in Mitaka situated in the outskirts of Tokyo. Professors at ICU lectured on Education, History, Economics, Government and Law, after which our group did research and wrote (their) papers.

The high point of our stay at ICU was a reception given by Prince Akihito and Princess Michiko for our group at their residence in Tokyo. We had expected a brief audience with the royal couple but we were delightfully surprised to have a full hour in which everyone had an opportunity to chat with both the prince and princess in small groups. They both spoke fluent English. The Princess wondered why Aomori and

Hokkaido Prefectures were selected for our field study and the Prince was anxious to hear of the Americans' impressions of Japan.

Although the eleven month scholarship ended on July 25th, it was but a beginning for many members of the group who had committed themselves to additional travel in Korea, Taiwan, Hong Kong, Indonesia and the Philippines because they had the responsibility of introducing and strengthening the Asian Studies programs within their own schools. Some Americans continued on to New York from the Far East and others returned to California by way of Hawaii. I visited Hong Kong and Bangkok before returning to Hawaii.

The Asian students returned to Hawaii after their two month study tour on the mainland of the United States. After brief reunions and goodbyes, the program came to a formal end as each grantee left Hawaii for his home with new insights and better understandings of people and countries.

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times hear conversation among students, "Let's have a party," "What kind of party?" "Spaghetti party!" They never spend money or prepare food beyond their necessities. Except going to parties or concerts they rarely dress up on week days. They seem to me that they are humble; they are reluctant to dress in a distinctive fashion, or sit in impressive surroundings and issue commands. They seem to prefer to live within their limitations and make compromises with reality. I think American people also know how to respect reality rather than distort or reject it. They know how to live with reality. They are standing firmly with both feet on the reality ground.

Moral Sense

American people may have come to have their moral sense through their democratic process of living. Moral sense is not given by God or a highly respected figure. They have experienced what ethical virtues are in social living.

Self-interest-oriented individualism is already out of date, but social-oriented individualism—cooperative-individualism—is respected.

The concept of a free man in a free American society has been changed from the rugged individualism to the two levels—the level of individual and the level of society. Their goals are not only individual fulfillment but the enrichment or strengthening of their society.

Foreign students would have been apt to think of American open-society as a morally loose society when they compare the pattern of American youngsters dating and courting with their own until they realize that Americans cannot and will not find happiness in apathy, aimlessness or the pursuit of momentary pleasures. I think they find both meaning of life and happiness in dedication to the highest goals of their society. Since American society is no exception, there are some abnormal cases, both vicious and criminal. To be morally blind or living a life devoid of meaning of life gives the American a critically difficult time identifying in the society in which he lives. He can easily be socially ostracized.

As a foreign student, it would be a big mistake to pass judgment on the morality of American people on the basis of impressions from American movies. The reality of Americans is quite far from their commercial movies in terms of their general behavior pattern in social living. When I saw a young couple kiss at the airport I realized and understood their natural expression of their feeling in the public. It's a socially approved way of greeting in this society.

The more I have come to understand cultural differences between my society and American society, the more I think they are living in a high standard of moral living.

Honesty

As the proverb "honesty is the best policy" indicates, Americans think of honesty as the most important thing in social living. Honesty is social goodness, that is, most Americans want to make their lives conform to their philosophy of life on the basis of honesty.

When I lost my wallet at the campus last semester, it was returned before I came home. It was also a good example. American people have a fanatic allegiance to honesty. That's why the "honor system" in a group living is respected among most American people. It seems to me that the honest way of thinking paves the way to the fair-play society.

Scientific-Minded

American people, I think, belong to the research program director rather than to the arm-chair-thinker. When I see their mode of living, then, I can see that American people try out their ideas before believing them. Now they are beginning to see how science works and how it can be extended beyond their physical world to problems of social relations and moral judgment. They are practically unanimous in the belief that science will someday prove its superiority over other methods in every corner of human experience.

Their scientific mindedness makes the scientist turn to the task of elevating the human condition in all its many sectors, beyond the material and technological.

Look at satellites hovering over our heads, supersonic jets flying through the air and blinking IBM computing machines which are almost omnipotent compared with human ability. But also read the Civil

Rights Bill carefully which is the greatest amendment to American social action. Look at the birth control program which was not universally welcomed due to theological dogma, doctrine and traditional moral codes, but now it is changed in the light of social experience. That's the main reason why democracy is blessed as a method of life in America because it does not commit American people to any prescribed pattern of behavior but leaves the way open for changing behavior when the situation warrants.

Sophisticatedness

American people seem socially mature and skillful when they win friends and get along with other people. They are more positive in their thinking, accepting themselves as well as others. American people are ready to smile and be kind to others even though it might not be directly related to their self-interest. I've never seen American people refuse one's request with unpleasant disgust. They seem to know even how to refuse and how to show negative feeling toward others. They seldom take an aggressive emotional attitude against others, particularly when they are face to face. They seem to be condescending. Sometimes foreigners might be in confusion differentiating Americans' real feelings. But if foreigners were sensitive they could read some signs from facial expressions. I think that is also a criterion of cultivated people. However, one who lives in this country for several years will have some hunches about their feelings in a moment. The other point I feel toward American people is that they have high social maturity when they show their considerable interdependence. Whenever I contact American friends I have felt that way.

Businessman-like attitude

I think American people have somehow a businessman-like attitude.

I mean they like to make their attitude clear-cut, not ambiguous. When we go to a movie, we usually go on "dutch treat" unless I specifically invite others. When I read "for sale" notices on the campus, I realize one fact—that everybody in America likes business such as selling and buying, even on the campus. I once bought a second-hand car by bargaining on the campus and then sold my typewriter too. It was very convenient for all. American attitudes seem to me to be like a well-trimmed garden fence rather than a natural bush; they usually say yes or no distinctively rather than hedge on questions.

Punctuality is also a product of American businessman-like attitude. When I was asked to hand in an exam no later than 4:00 P.M. one day, I felt that it was like a law, if not some sort of penalty would be given in due time. The precision in the way of thinking and the keeping of promises are indices of the businessman-like attitude of the American.

When I see the *first come, first serve* principle being applied to the free ticket distribution for concerts at the East-West Center, it's also another aspect of their businessman-like attitude.

Materialism

We foreigners see American people as pretty money conscious as well as concerned with their own self-interest. As a matter of fact, contrary to the above-mentioned, they also like to give. When one of my friends brought his wife from Korea and began to live outside of the dormitory, they were given enough furniture to use by American friends. As indicated in President Johnson's State of the Union message, he is presenting challenging goals to the nation, the Great Society asks not only how much, but how good; not only how to create wealth, but how to use it. Americans are altruistic

and in the long run they propose to enhance the quality of the human being. French Humanitarianism and Christianity have brought American people to be philanthropic and altruistic.

As I have tried to think about my perception of America item by item, I still don't understand as much as I want to.

When Americans seem to be materialistic, concomitantly I can prove that they are loving people, and they are more altruistic and philanthropic than other nationals to my best knowledge.

When they seem to be naive in their human relationships, it's not always true. They rather seem to be sophisticated in terms of social skills. When I think that their way of thinking and mode of living is simple, I come to realize that they live in the western civilization which is not simple.

When I guess their attitudes are more informal than the Orientals, they show that they are formal as, for example, when they exchange their greetings frequently and give priority to the lady.

They are very much individualistic and at the same time group conscious. They seem to feel lonesome whereas they are sociable and skillful in winning many friends. The individual is the greatest concern of the society but some individuals become helpless due to the successful operation of the glistening machinery of American society. Human value is being given to the individual, but some youths feel a sense of uselessness in his society.

The more I try to understand American culture, the more I become curious and also confused. Like a farmer who harvests the crop that he sows, American people do and will harvest the crop of friendship that they sow. This is one of my personal convictions toward America and I think I can answer for your friendship in the near future.

envisaged in my note. Most of the Indian Vice-Chancellors—or their colleagues to whom the formulation of the reply was entrusted—also agreed that the present position was far from satisfactory, that the universities had a long way to go before they could assume the role of intellectual leadership. There was also an agreement, on the part of many university men and women, about the main reasons which were responsible for the present state of affairs. The book has analyzed all this material, assessed the comparative relevance and significance of the various factors involved and, in the last chapter, "Looking to the future," there is a reference to some approaches which, in the opinion of the author, can be adopted usefully to meet the situation. The creative role of the University—not only for India but for this age as a whole—is presented in these words:

"In this age of amazing possibilities and unimaginable risks, life cannot be lived with decency and efficiency without new knowledge and discoveries, without new insights and visions. These will come from a variety of sources—individual as well as institutional—but the most important, best organized source for the purpose is the University. A large majority of persons, who work in the field of the mind or of technology, now pass through the Universities, and out of them must come many of our poets, artists, scientists, scholars, designers, inventors and the like. If, in the schools and universities, there is no special concern or respect for creativity and no special efforts are made to encourage it from the early stages of education, what likelihood is there that a vigorous, creative life of the mind would flourish in that society? Genius is, of course, undefeatable and a few irresponsible spirits will always emerge, in spite of adverse circumstances, but no one can calculate the tremendous wastage

involved in this kind of a hit-or-miss educational and social situation. In an age of increasing resources, when we plan imaginatively and on an impressive scale when for producing and marking minor articles of dubious utility for commercial consumption, it would be somewhat unwise to ignore the cultivation of the creative mind, out of which have come, directly or indirectly, not only these unlimited resources but also other and more important elements, which are part of our culture and civilization, our power and sensitivity and the basis of our grace as human beings. It is not contended that such an approach will transform all, who receive this creatively-inspired education, into imaginative and creative individuals. But, if it lights the creative spark even in one percent or one in a thousand, the life of mankind can be enriched beyond the imagination of contemporary man, beyond even the computation of the biggest calculating machines."

Before the completion of the manuscript I had an opportunity of visiting five or six American universities and discussing personally with many distinguished colleagues (individually or in groups) my general line of thought and eliciting their reaction to some of the specific suggestions. It was again a source of confidence and pleasure that they were broadly in agreement with my thinking and approach. But, for the facilities afforded by the Center, it would not have been possible to have this kind of enriching exchange. Whether the books will actually turn out to be of any value or not, it is not for me to judge. I can, however, say that writing them has been for me an enjoyable and an enriching experience—though the 'joy' of such an experience has always periods of temporary intellectual frustrations and doubts woven into it, as one struggles with material and ideas and tries to put them into order.

is, it is reasonable to assume that very few copies, indeed, exist on the mainland. Despite the wide publication of the lectures in the years immediately following their publication, access to other Chinese sources is limited chiefly to microfilm copies taken from the files of *La Jeunesse*, the *Bulletin of the Ministry of Education*, and other periodicals. It is strange, in view of the importance of the material, that translations into other languages have not been made, but this seems to be the case.

To meet the need and fill the gap, the Institute of Advanced Projects of the Center for Cultural Interchange between East and West commissioned a translation project for 1964-65. Dr. Tsuin-chen Ou, Acting President of New Asia College in Hong Kong, and an eminent Dewey scholar, was appointed Senior Specialist for the fall semester; Dr. Chiu-Som Tsang, of Chung-chi College, Hong Kong, also an eminent Dewey scholar was appointed for the spring semester. The writer was given an appointment as Senior Specialist for the year. Mr. Chung-ming Lu, formerly an East-West Center grantee from T'ai-pei, who recently completed his work for a Master of Education degree in History and Philosophy at the University of Hawaii, was appointed a Research Assistant, to work with the Senior Specialists.

This team is now engaged in re-translating *The Five Major Series of Lectures of John Dewey in Peking* into English and preparing them for publication. The translators hope for a series of small volumes rather than one large one, each with its own introduction and translator's preface. The first of these will be the series of lectures on *Political and Social Philosophy*, the second the series on *Philosophy of Education*, with possibly a third volume

in which the briefer series will be collected.

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3. Hu Shih, "John Dewey in China," pp 762-769 in Charles A. Moore, editor, *Philosophy and Culture East and West*. Honolulu: The University of Hawaii Press, 1962.
4. Milton Halsey Thomas, *John Dewey, A Centennial Bibliography*. Chicago: The University of Chicago Press.
5. John Dewey, *The Five Major Series of Lectures of John Dewey in Peking* (in Chinese). Peking: The Peking Morning Post, 1920. Also slightly variant texts of the same lectures as they appeared in *La Jeunesse*, the *Bulletin of the Ministry of Education*, and in other periodical sources.

*New York: Henry Holt and Company, 1920. vii, 224 pp. Published in London by the University of London Press, 1921. The book has been translated into Arabic (1959), Bohemian (1929), Chinese (1933), Italian (1931), Japanese, Persian, Portuguese (1957), Spanish (1930), (1958), and Urdu. (4, 90).

**Hu Shih made this remark in a public lecture "John Dewey in China," at the University of Hawaii in the summer of 1959—the year that marked the centennial of Dewey's birth. He elaborated upon it a number of times the same summer in conversations with the writer.

***At the invitation of Mrs. Dewey, the writer made a search of all of Dewey's manuscripts and notes of this and subsequent periods. He located some 40 pages of sketchy notes which may deal with the series of lectures on "Philosophy of Education," but whether they do is a matter which will have to be determined after this series is retranslated into English. There were not even any notes related to the other four series of lectures.

****This is the book referred to in the second paragraph of the article which "went through 14 Chinese printings of 10,000 copies each in two years." Hu Shih noted that it continued to be reprinted "for three decades until the communists put a stop to them." (3, 764).

EDITOR'S NOTE

It would be unfair to our readers to conclude this issue of Perspectives without sharing the excitement and frustrations which occurred during its production.

First, the issue was discussed in a series of editorial meetings and then Dr. Ezer "took-over". It was his prerogative to select authors and attempt to assemble material for the issue. This provided not only freedom for creative development but also room

for the many frustrations which resulted in undelivered cables to overseas inquiries, late replies to urgent letters, unacknowledged inquiries and manuscripts requiring massive editing because of language difficulties.

Editing has been achieved with considerable sensitivity to maintaining the original flavor of the manuscript—frequently resulting in curious verbage—and the integrity of the content. In some cases this meant sitting with the author and interpreting his thoughts and meanings line by line.

Finally, the hours spent in proofing the copy by our printer and by the editors are so numerous that to compensate them would result in bankruptcy for our magazine.

That we are appreciative of the great effort involved in this issue is evidenced by the size and quality of the publication.

SUMMER SESSION PLANS

Members of the College of Education Faculty will be joined by a notable group of visiting professors to make Summer Session, 1965 a memorable one. Visiting faculty will include:

Educational Administration

Robert W. Eaves, Executive Secretary, Department of Elementary School Principals, National Education Association, 1201 16th Street, N. W., Washington, D. C. 20036

B. Lamar Johnson, Professor of Higher Education, University of California, Los Angeles, California
Emery Stoops, Professor of Educational Administration, School of Education, University of Southern California, University Park, Los Angeles, California

Educational Psychology

Dorothy C. Adkins, Professor of Psychology, University of North Carolina, Chapel Hill, North Carolina

Guy L. Bond, Professor and Chairman, Department of Elementary Education, University of Minnesota, Minneapolis 14, Minnesota

Lawrence M. Brammer, Professor of Education, University of Washington, Seattle, Washington

John C. Gowan, Professor of Education and Chairman, Guidance Area, Education Division, San Fernando Valley State College, Northridge, California

Hans R. Hahn, Assistant Professor, Department of Exceptional Education, University of Wisconsin—Milwaukee, Milwaukee, Wisconsin
Milton Schwebel, Professor of Education, New York University, New York 3, New York

Dorothy M. Seigle, Curriculum Consultant in Special Education, Clark County Schools, Las Vegas, Nevada

Alice H. Streng, Professor, Education of the Deaf, Department of Exceptional Children, University of Wisconsin—Milwaukee, Milwaukee, Wisconsin

Charles Gilbert Wrenn, Professor of Educational Psychology, Arizona State University, Tempe, Arizona

Elementary Education

Gerald W. Brown, Associate Professor of Education, University of California, Riverside, California

F. Louis Hoover, Professor of Art, Department of Art, Illinois State University, Normal, Illinois

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Beatrice J. Hurley, Professor of Education, New York University, Washington Square, New York, New York

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Erwin T. Blesh, Professor, Yale University, 459 Hartford Turnpike, Hamden, Connecticut

History and Philosophy of Education

Ann M. Keppel, Associate Professor of Education, University of Vermont, 94 Hungerford Terrace, Burlington, Vermont

Gene David Phillips, Professor of Educational Foundations and of Philosophy, Chairman of Department of Educational Foundations, Boston University, Boston, Massachusetts

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Robert E. Shafer, Associate Professor of English, Department of English and Foreign Language, Teachers College, Columbia University, New York, N. Y. 10027